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Must Remain in
Transcription Room

M 2135

Lunch/Music/Lunch

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SAT. LUNCH

MR. NYLAND: I think many times about the question of how can you keep up your interest in Work. It will be all right for a little while because there is here at the Barn that kind of momentum and you are reminded. But supposing you go somewhere else. Or what do you do at the present time in order to prepare for such a period when you will go away? For me always the most important thing is that Work can be discussed and the idea of the small groups is very useful, and those little groups which are still in existence, should perhaps change the pattern a little bit and introduce new kind of aspects. What you should try to do is to collect certain questions from different groups which we may have on tape, or on cassette from those who have had meetings and have sent them into here and which have been answered by a variety of people. You can come to a definite category of certain questions that always will be asked and always have to be answered, and usually they have to do with Work in some way or other. Also the questions as they have been answered may become more lucid because of the answer.

I think for different people who are interested in looking at Work and wanting to understand it more, without immediately applying it, but to form fof themselves a background of knowledge about Work, particularly when you are in contact with people who might ask you - What is that really, this Gurdjieff? How can you approach it? How would you formulate it? What would be your particular attitude in wanting to answer? I've suggested several times that you talk to yourself, that part of your brain simply asks a question and another part starts to answer it. So that you become more familiar with the background, the reasons why objectivity is a way out, why it is necessary to acquire a dexterity for that, and why it takes such a long time.

You see, the difficulty is always, that is that what is a difference between mental functions and feelings - they are not at all alike. They are antagonistic at times, sometimes they can appreciate each other. But the functions are different. For instance, in your mind, you have a great many ideas about yourself and what you are and what of course is based on the experiences of your life. Even if it is unconscious you have a fund of information about yourself. What we want of course in Work is to make sure that that fund of information is correct and that you can rely on it. But your unconscious state has already produced in your mind certain concepts particularly about yourself but also as a reaction towards the outside world.

In your feelings you have done similarly; but you have never expressed it really and only by the use of some words and then it went into a mental function you might say. It also went into a physical expression; and the feeling has never had a chance to be able to have that kind of a language and for that reason and still being bound by the expression of the body, that what is body and feeling have, you might say, fought against the mind.

Now you must realize that when you want to acquire new characteristics for

your inner life it will take time. This question of time is many times forgotten; and the more you realize what actually has to take place, the more you start to understand that what is really in the way is almost rooted in you or rusted in; and it takes a long time even to understand one's own unconsciousness and sometimes you would like to have a catalyzer that goes a little faster. But when it is applied to your unconscious state and you try to introduce then certain elements of an objective nature and you want them to be fed, that what you can give many times is only subjective matter, even with the best of intentions. And the feeding process will be a very long one. It cannot b e brought to a boil quickly. Now with ~~the~~ a mind, it's a little different than with ~~the~~ a feeling, because ~~the~~ a mind can contain many concepts and when the mind is (facile) enough, that I call liquid, that the concepts can be put to the foreground and pushed away again and another one can be taken in its place. It is possible that in the mind, one changes one's opinion fairly easy and in a fairly short time, but that is not the process of Work. And when at the present time there are certain people who believe in a concentrated effort of being constantly in touch with each other and do exercises and try in ten months to condense the whole gamut of that kind of a knowledge, I think they are quite wrong, because all they do is to introduce ideas into the mind only without the proper practice, and after a little while, even that when it has taken hold of them will not give them really the necessity of guidance in their life. The feeling - it's of course obvious, you cannot put things so easily away out of the feeling, particularly when the feeling is so connected with the expression of your physical body. And therefore it takes a long time and the process is much more a process of simmering, of a constant being in contact and gradually letting that what is of a higher kind introduce into you the possibility of a change, almost I would say, as if it is undermining your unconsciousness and that gradually that what is conscious

could be the master.

In the mind it is fairly easy, and those who want to Work mentally - like there are many people who still take Gurdjieff as a mental exercise, they can accomplish a little bit of that kind, but they will not be Conscientious; they may be a little bit Conscious but they have no ability to express it in their ordinary forms of behavior. What is necessary for a person to understand his feeling is to study his behavior of his physical body, and that is subject to so many different kind of manifestations and they are sometimes so subtle that you will not notice a little vibration of your body which may even be the cause or caused by something that is feeling, felt - that is a result of a feeling. But in order to change that, you have to have a great deal of patience. I only say this in connection with questions that you might ask or that you may find, that you think about and you want to discuss. You have to have a tremendous amount of patience when you discuss things with other people. But all the time you must keep in mind a principle which is Work and gradually you should learn to distinguish between that what is Work in the real sense, leading to a very definite result of Objectivity by means of the creation of an objective faculty which functions and that you have a sense almost of that what may be said is not the right kind of a thing, and not giving them the benefit of the doubt and not being too kind about appreciating their deep feelings or their best intentions or the motivations which are right, that maybe sometimes you say that they are on the right road.

Be very clear about that, ~~it's~~ (that) several people are not on the right road, and if it is a question really of finding out what it is ~~really~~ that one must do in order to gain the kingdom of Heaven in the form of a Kesdjanian body, something very definite must take place within one, but you cannot expect it to be--to have a result overnight;

it will take a long time of that kind of simmering. Like when you prepare a meal, it is not a question of boiling it up until it boils over, or at the temperature of boiling it stays for a little while and then you think because it is warm it is digestible. The temperature has to be below boiling point for a certain length of time so that the different chemicals which are in the food have a chance to meet each other, that they are in contact with each other at a higher temperature, which temperature then makes them move around, but also slowly - not like boiling, which is much too fast. But when it is at a slower rate, there is a chance that such chemicals can meet each other and almost, I would say, would be able to strike up a conversation between them or to establish for themselves to see the fact if there is affinity or not; and out of that comes a different kind of a product. A boiling up and quick cooking off again is not really a chemical reaction in the sense that it does not form new kind of food; the component remains still component and when they are not prepared well enough to go over together with other components into an entirely new kind of a substance, there is no digestibility in the food itself.

This is what I mean by Working slowly but intently, constantly having in mind this question of What is observation? What is really impartiality? living in a moment to see what is really meant by that and to feel it, not to know it in your head, but to feel it, sometimes one says - in your bones, that it becomes part of you. But you see you need days and days of that, you need all the time to chance (?) that when you can talk that you can talk intelligently about Work, about yourself, a little bit of an experience perhaps, and truthful, trying to formulate whatever you may have experienced, but leaving it then at that place without any further arguments, and leaving it to someone else to let it be digested in the best way they can. Don't ever argue about Work. You can talk from now until doomsday with your mind

about how many angels can go on the top of a pin. It is just pure philosophy. Work is not philosophy. Work is a practical application on the basis of receiving experience for yourself in which then the totality of yourself can change and take on a new attitude and if possible, change the manifestations into a more becoming entity. It is very simple and you must keep it in mind when you have your little groups; and if, in the little groups, you can introduce more and more the different questions that have been asked from the time-from on when Gurdjieff started and even when Gurdjieff, basing it on a great deal of information that he acquired. There always have been esoteric questions ever since the world was created, ever since mankind had the capacity of being able to think and to feel. And it is nothing unusual that you find certain thoughts expressed in the olden ages which are in principle exactly the same as what you for yourself try to find.

The question of how to acquire it, how to be in constant contact and use it, that depends entirely on how much thirst you have. What is it actually that you want to still as hunger within you? That depends on your total amount of experiences and your ambitions and perhaps your idealism or perhaps to what extent you have been blessed by a desire really to outgrow your Karma at the present time and trying to understand it, what it is that you should eat, and what you should not eat. In that way, I think, it can be much more useful, much more profitable. Do not give up your little groups; they should continue, maybe changing members when certain things become a little bit too monotonous. But you must put yourself in a position that questions are asked of you and that you have to answer them in some way or other and utilize for that what others already have done and you can profit, sometimes, by the answers that such questioners have received and to see if it could, in your case, apply to the experience where you are, on what level and from that what level then you may be able

to proceed in the direction of - how will I say that? - deeper understanding of yourself, or an acknowledgment of the totality of life existing, or that what is the reality of the world as a whole as, you might say, contained in the universe, or of that what is for oneself in one's deepest feelings of one's heart the existence of something existing which you do not know at all and which you only suspect must be there, because it is the only solution to the thoughts and the feelings, and the sighs and the different questions which are still asked in ignorance to give you a solution and light for yourself.

I say it now because it applies to your Work here, it applies to a day, don't lose yourself. Have such talks with yourself even when you try to Work, even when you are quiet, even when you wish to take maybe a little walk or stand still. Come to yourself many times this afternoon. You may--you do that if you really want to become acquainted, see how far you can make up your mind that maybe you want to do it. Then at the end of the day see how much you actually have been able to accomplish it.

I hope you have a good afternoon.

To Gurdjieff. (Toast)

MUSIC

MR. NYLAND: So this is the first time this summer that we ~~start--we~~ start with a (?) little bit ~~of~~ light left. ~~It's~~ Nice.

Maybe it's a very good thing that we have meetings. I think we forget quite easily that it's such tremendous pressure and pull with an unconscious existence. And even if you think for a little while about Work, or you read, or you make ~~xxxx~~ up

your mind that you want to Work ~~and~~ full of enthusiasm, it really doesn't last very long, does it? You get in contact with ordinary life again, your eyes, your ears everything of yourself - your sense organs, there goes your body, reacting. Your thoughts, your feelings - you are back again into ordinary existence. A little reminiscent, you remember, let's say, a meeting sometimes, you remember a few words. You make up your mind that then you want to Work and you start. And you say, I wish, I wish to have an 'I' with me while I walk, while I open the door. And you fall off the steps almost, you have to close the door and the 'I' is gone. You start again, another few steps and the energy for, the wish for that 'I' also seems to have gone again. And it goes like that. You sit in the car, you remember 'Oh yes' and -- almost two seconds later the thought comes in, or the thought is there maybe all the time (?) but it forces the other out.

It's an interesting process really to see how different energies are fighting for a place within you. How with the way you are you allow all the time that what is an old friend, and you don't really want to make room enough for a new one unless it happens to be very attractive at that particular moment. Or that perhaps you are in a state where the old friend is a little worn out and you look for something else and then something new comes in and you welcome it, but you don't give it a good place yet, because you have to prepare; if heaven is within you, you have to prepare a room. It's easy enough to say that it belongs on the level of its own existence, to that what is essentially essence. But you don't know where the essence goes over into that particular high quality of being and then when it is there or rather that you know, you know it by heart, you know you don't know it with your mind but you have a feeling or a realization, I call it. It's something that is different from a feeling. It's intuition, but it is not--it is more

than intuition this realization. It is a certainty. Intuition is still a little bit perhaps, but a realization is real, even if for one moment one could swear that it is there. And the realization of one's own being, when it is then brought somehow or other to your notice within you, giving you then a knowledge that it exists - you start with your ordinary mind trying to hold on to it. I think it's partly because you are afraid that you will lose it again and you want to be on familiar grounds so you think again, you feel again, you want to hold it. It is like a treasure and you don't know how the treasure could stand on its own. You are afraid that if you don't hold on to it, it will leave you and of course it does leave you.

How can one have, or how can one create an affinity between 'I' and 'it'? How can you endow this 'I' not only with a wish for --to observe you or to give you facts; and how can you count on benevolence so that this 'I' will continue to wish to be present to you? There must be something else really that makes this 'I' attractive to you, or give the 'I' the ability to attract you. That I think is the problem. What is equivalent in the form of life within oneself which could be like the form of life in 'I'? How could they meet each other? Because even if you say that it is the same kind of life that is within my Magnetic Center and it is really the center of my being and make simply a statement about the condition that there is life, but I do not as yet create a possibility of an exchange. Affinity still has to be created on my part, my unconscious part. It has to be open in such a way that that what is 'I' is willing to stay, as it were, that this 'I' can feel at home. We can endow it with benevolence. But as a result of wanting to or being told, as it were, to observe me, there has to be within me much more than just a wish for being observed, there has to be in me a cry that I wish this 'I' to be there because I am dependent on it.

How can I create that kind of a statment so that 'I' can notice it? When I describe to 'I' just an observation factor and even coldness, I try to smooth it over by saying that it is also benevolent, so that it has an emotional (?), but when it's intellectually trying this process of observing and becoming impartial and even excluding all forms of association by insisting that it has to be simultaneous, there is very little left, and I have to introduce something different again. And that is from me, because it will not come from God. God only will give 'I' life. I have to create within me such a sincere wish that my whole attitude shows that I am in need, and that it has to be filled, that I am empty, that I am nothing really and that I wish to be something.

So many times that kind of seriousness, that we don't understand, particularly when we are in ordinary life and we are so busy. And that of course is the reason that even if we think, or even if somehow or other we are fortunate that it comes to our notice, that perhaps there is a possibility of an 'I' to be created or to exist, or that I am convinced intellectually that I should have one in order to become objective, to grow up. All that are theoretical questions which are very good to have but it is not as yet that what exudes or should exude from me. It is still what I call Magnetic Center that should be a magnetism within myself which attracts that what is the substance of 'I', or the level of being of 'I', or what we sometimes would call the love for God. And how to introduce that in such a way in one's ordinary life? And how should one learn to walk? How should one be so that that is not neglected and that the condition of our ordinary posture does not exclude the existence of that what I call a wish, a cry in the wilderness, of that what ought to be filled, and when it is not filled, something must take place in me that I feel the lack of not being heard.

At times I think a person can feel very lonesome that he doesn't have any friend whatsoever, that all the different affairs of ordinary life are not satisfying

any longer, that he feels that the question of reacting to them, that partly his life is superficial. But even when he makes an attempt to make it deeper for himself he loses contact with a great many and they, you might say, fall by the wayside, or rather they have no interest.

When one walks up a mountain and climbs it, it is in the beginning quite all right because there is a great multitude around the foot of the mountain; but in going up, many things change and people will be less, and the atmosphere will be cold. It's the region of 'I' in the beginning. What keeps me going? The wish for reaching the top. What is that within oneself? The realization of an aim; an understanding of why that aim should be there, and an understanding of one's life on Earth. When one talks about that is (as?) the aim for myself, the reason for my own existence, I have to keep on thinking very, very many times about the place where I really belong, or where I am at the present time not at home, and where I wish to create for myself something that will make me feel at home.

What is it that I must make? Because you see, the cry is not enough! It is the activity, of course, that I wish to utilize in some way or other, taking it off my ordinary life and the superficiality and trying to convert whatever energies there are more and more to something that becomes much more real within me. But the result has to be that what I call a solidity within of that (what?) I can count on and that becomes the real me. And the realization of the existence of that is as important as the realization of 'I' existing. Both processes are within my means. I create 'I' outside of me as if - I create it within me 'as if' existing, I give it Work to do; because of that it becomes real for me as a result of an experience. I go within myself, I dare to go as far as I can without becoming too lonesome or to have too much fear. My mind prevents me from going too far into a country that is unknown. I say it is dark within,

absolutely true; it is dark - it's unknown; but I have a compelling force of finding out the real reason of my existence and I cannot be satisfied until the central point of my own existence has been reached.

But then, if I do find that point and I become then aware of the existence of that 'I', even hear a voice - what is it for me that then has to be done? because, simply stating the fact that I can reach the top does not mean that I change. When I am on top of the mountain the change takes place when I look at my past, when I look to the place where I came from and I try to see that what I have experienced in the light as if coming from the top of the mountain. Because the top of the mountain has no shadow. I am there by myself and there is no reason to have a shadow because there is no Earth. I only stand on the top and the shadow cannot be formed. It is because the mountain is a mountain. When everything is dark within myself, there is no shadow either, but that is because there is no light. In both cases I feel alone, but in one case I have hope for the future and in the other I have to see what is my past within myself and what I have done towards it, to see how that what is my past as essential essence, or that what is my essential being, how can I now, as it were, pepair it? [illegible] I have to go further than just accepting myself at the present time, I have to become very well acquainted with all the ways that have led to the state in which I am now. I will also have to accept my past. And in that to see, of course, all different kind of influences which quite obviously all were unconscious, or perhaps once in a while a little bit of an indication of freedom. But most of the time darkness or manifestations, or considerations of myself and I have to let light into the darkness. The light can come in the beginning from 'I', when that 'I' is, as it were, on top of the mountain. It will start to function like a mirror. It will catch light and it will reflect

down the mountain where I am. It will reflect, it will give light at times within myself. It will help clarify the darkness. But when that darkness is my past it will also elucidate and illuminate that. But the darkness is very much like a cellar, I am not building as yet, I am just trying to find out.

The period of that kind of growth is sometimes very difficult because you cannot give up; you have started, you have to continue with it. Of course you have to have devotion to wish to find out. But how much energy is there actually that you want to spend to build up certain things which, you might say, have already been passed through and still there has to be a foundation to be made? And why should I make that foundation? Because I go out again into the outside world and I again and again will be affected by all the influences and all impressions I get. And I cannot always prevent that such impressions that I do receive stay only at the surface of my life, because in unguarded moments I am affected - it goes a little deeper than the skin and it starts to affect me then in my essence, and when there is nothing to counteract that, I feel again out of balance.

I have to take my solidity with me, but the more I will be influenced by the outside conditions, and the strangeness and the difference of such conditions, the more it will be necessary for me to have this solidity adaptable and flexible and you might even say, knowledgeable about a variety of different conditions outside of me, or the different influences from other people with whom I have dealings. All of them will affect me because my eyes and my ears remain open and I remain an unconscious man.

Consciousness many times starts within oneself. It's equivalent to the formation of "I", to the extent that 'I' can grow, to that extent the balance can be made by the increasing volume of my solidity. It is a volume, it has a certain measure, a certain dimension. It also has mass which is the density of such solidity. Those two things

are necessary to see how I can count on that what I really wish to stand on. And the reason is, as I say, that when I go back again to ordinary life that I then don't lose myself. I lose myself in the periphery, because I react and I am influenced, and it's quite all right because that is the way I keep my life going. It is like breathing in and out. But when I have impressions that affect me, I have to have a measure forbidding such impressions to affect me too much, or to have a counterforce within myself which does not want to place such impressions where they always have been devastating for me, or at least where I have become a slave to them.

This solidity I talk about many times. How can one make it more and more in ordinary life remembering? That is why I say, the more you can have something with you - I called it a talisman - it is like an amulet. It is that what you carry with you and you touch. It is an object, a little bit of something that is symbolic for you. Each time that you do touch it you must remember, what for? It is there to remind you. That is, I say, meetings have to remind you. It doesn't matter if you have heard many times what we talk about. In a variety of different ways, probably pronounced or perhaps even symbolically indicated, metaphorically somehow or other described; whatever it is that still remains as a principle and takes on every once in a while a different kind of a color, all of that is necessary to remind you because you are forgetful. You must try to remember, you must try to have the wish to keep that what you have; and when there is nothing where you can store it away, it will be washed away again by other forms of unconsciousness; and your own unconsciousness will not keep it and it cannot in an unconscious state be made indelible within you. That is the kind of process that has to take place, that what becomes solidity becomes indelible. That will be with you everywhere, wherever you go, at any one time.

But it has to have mass; that is the solidity. It also has to have volume, that is the way it will give you strength.

You see, the Mass is the intensity of the wish to grow; the Volume is the expression of your strength in that what you perceive as a possibility of becoming. The two must go together. It belongs to your essential essence, at least it has the roots in that, but, it starts to grow up in your essence; and the more you can make your life more essential and less and less superficial, the more chance there is for that kind of a plant of solidity to grow within you and be firmly rooted in your Magnetic Center (turning of cassette).

You must look at this as if you want to build something within. It is of course like a plant that you take care of, in reality it's of course--~~it is~~ much and much more. It is really your subconscious that is, at it were, revived. You see, it's interesting how little children are. They have still such a quality--it's still--is possible for them to have an 'I' by just wishing it. Sometimes you can see it when they behave in a certain way, or are so completely open and saying such wonderful things without any 'arrière pensée' - without having any particular meaning than just expressing it as joyful existence and it doesn't matter who criticizes or what, they are not even vulnerable to that, they don't care, but they don't know. It is a life, I call that then, without shadow. They are, as it were, constantly in sunlight, and they live then in accordance with the laws belonging to that realm and for some time they are uninhibited. They live their own life and it sparkles and their eyes show it and the expression on their face and the way they are and how they can laugh and the way they can enjoy certain things quite idiotically but so beautiful.

So that there is a unity then between what is conscious and what is unconscious.

It is the beginning of one's life in which there is a chance that the forces of ordinary civilization are not as yet strong enough to offset that what is an inner life's force, which must come out because that has been given to them when they were born, this desire to express themselves in that form. Only later on, they will find out that that form is like a prison. But as long as they don't know that, they can be an example of how an 'I' should function in ordinary life, because it is still ordinary life for them, and it is still the Earth and it is still surrounded by unconscious states. But they are strong enough. And now we, as we grow up, have to become like children. That aliveness that should be, I say, in each person, constantly expressing that what is the reality of themselves, that what they know within themselves to be and to be truthful and to be real and not to be ashamed of that, but to say it and to act and to be then in that sense unencumbered or not influenced or not as yet too much written on, giving then to the world or to the friends or to the people they associate with, this kind of honesty that must be there, and cannot be expressed because they've lost ~~even~~ EVEN the wish to express it. They have adopted different other things which have been laid on, and of course they are using it because they have not been taught how to stay as a child.

And to retain, or to regain that, to come back to that, you start from your own solidity. You start from your inner life. You start to build gradually within yourself that what is real, that you know to be real, that is the truth for yourself - you start with that. I say under the influence of 'I' which reflects the light of the universe, which makes out of your cellar the first story of a building. It can be done, ofcourse. It is still within the body, it is still possible that the body at such a time protects you from the influences of the outside world. Because the body and that what takes

place within you, is not subject to have to explain it to other people. Your inner life is still your own. You don't have to give account to anyone, you don't have to talk about it even. Gradually you will be able to use that what is feeling and mind for an expression of that what is the reality of yourself, but that will come later. First, the necessity that you see that it ought to be there in order to give you strength to be able to walk on this Earth in the presence of all kinds of unconsciousness, and that you will not be disturbed, that that what is within you, is holy. Ignorant maybe, innocent sometimes, I called it you remember - Parcival - that what is the beauty of that not knowing what, but wishing, not even knowing what to wish, but going and doing and finding out and gradually learning but within oneself not being defiled. To hold on (to ~~?) that~~ that what is the reality of light within oneself and one's own life and to cherish that. To see what, when one has a meeting, when one has a little conversation, When one has read a little in ALL AND EVERYTHING, when you have sat and thought and pondered about it, and you have seen your life as a long film unrolled over all the years, that you have lived, and you remember this and that kind of an incident, and the motivations which prompted you to do this, or the people who influenced you and affected you, and because of that you did this and you did that, whatever rules have been established during your past life, that is the life which is now over but still belongs to your life of Earth. I mean it is still this life between your present birth and your present death.

I am not considering that what you may have been in past lives, or whatever may be in reincarnation may occur later. It's a different pattern. The principle is also the same. Relatively, it is exactly alike if you understand the relativity. And therefore it is not necessary to understand both the microcosmos and the macrocosmos. Both are the same, the scale is different, the measurement for oneself on Earth is

sufficient to find out what the principles are that are involved. Because the measurements will give us the dimensions of the form, that what is aliveness will come out when it is called by 'I' to come to the foreground and to dominate your life, to become the prime factor in the movements and in the thoughts and in the feelings of yourself, when actually this 'I' could become a guide for you, telling you and giving you the difference between what is right and wrong in accordance with infinite judgment or judgment of infinity. ~~For that reason you must be reminded~~

For that reason, I say, you must be reminded time and time again, you must not rebel against it, you must not be conceited thinking that you know, because the fact that you forget indicates that you don't know. It is not part as yet, it can be and it will become. Atlantis at times will rise above the sea, your sub-conscious will at times emerge, there will be an opportunity even when it is partly above that already it could become fertile, that things could grow on it, that the old city of Samlios can be renovated; that there will be conditions ~~that~~ which could exist of an essential kind and not all the time be subject to ordinary superficiality which we live under and which is hanging over us as a cloud.

Such belief, of course, is based on experiences which verify it for oneself that it is possible. But you must realize that the possibility of that becomes ~~your~~ our actuality first with your belief, but in the second place with your Work. When one has an aim and you Work towards it, that aim can be realized. Otherwise, there is no use trying. But, when you do try and you find here and there an indication that the road is right, then of course you are encouraged and then maybe that the wish ~~to want~~ FOR WANTING to continue can be increased regardless then sometimes of all the difficult obstacles that are put in your way. But what is so necessary is, whenever you think about Work and such attempts, whenever you talk about it to others, whenever it happens to be that it is necessary

for you to formulate either for yourself or for a few other people, that you adhere strictly to that what is the reality of Work itself, and that you will not allow misstatements or things that are just about almost looking the same but are not the same; that you can recognize that that is a mistake to let it go even without objecting to it; that you constantly, in this kind of a fight, you have a flag that you hoist because you say, this is it and this is the way we go to the Holy Land for forty years.

Try to remember that you are that kind of a banner carrier, if Work is alive within you, it has to be expressed and you have to object to that what goes under a false name and calls itself Work and calls itself a follower of Gurdjieff; even with the best of intentions and an emotional upset almost, or an engagement which sometimes looks very much like--as if it is the same kind of a result, you must recognize when the result is not the same by the principle. What is the principle? That there is 'I' and that there is a Magnetic Center; that there is a wish which is expressed in the formation of such an 'I' to help you and that there is an essential principle within you which is indicated by seriousness of attitude in discussing these kind of matters. Do not allow superficiality in the description of any kind of what so-called is Work for them to fool you. You must object to it when they are just flippant and talk a little bit nonsense here and there about this and that, that looks as if, and then saying that they have made a Work attempt. And you ought to stand up almost immediately and stop that damned nonsense. What are you talking about when you talk about Work?

Work is a serious question, it is not just this ordinary kind of a thing that you become interested in because it happens to be nice or because you want to get something from it because you have a headache, or because there is something that you dislike and you would like to Work now on yourself in order to avoid that what

you dislike." The principles always have to be very clear, but the principles XXXXXX XXXXXXX are so simple, so you can really stand up for such principles, and even saying it in very simple words without having to argue, just a statement: this is what is Work in the sense of Gurdjieff, in the sense of that kind of esoteric knowledge which has been disclosed to us by means of Gurdjieff telling us about such existence of esoteric knowledge as old as the ages and perhaps even longer, Ageless in wisdom, is now in some way or other given to us in a form which becomes understandable and, I would now say, by Gurdjieff. "Make sure that that what you say is the truth about Work itself and the meaning of it." If one has difficulty it is far better not to say too much, but if you discover that you ought to say it and you can say it, then you must Work many times when you are by yourself.

Will you try to remember whatever you can remember about your past and how many times that was influenced and how many times you were under the influence of that kind of mechanicality which you became as a product of this age? How constantly your acquired characteristics were formed because of whatever you called your education, your culture, and ~~your~~ the civilization, and all the different examples ~~of~~ of all the different people living at the present time in a kind of a state which I am sure you don't always prefer. That that what you are you are now. And the acceptance of that simply means that there is no further question about what your past was. And when that is realized that your past is that way, that you accept it, it has a strange process of the past. Originally you thought it was necessary to be flexible in being able to look at all the different angles of your life from different standpoints and for that (~~[illegible]~~ ?) the past should be fluid enough so that as it were you could go around it as an investigator to looking at it from all kinds of angle(s?), all kind of sides. After a statement of that kind of an acceptance of that what you are, the past solidifies, t[illegible]

That is the interesting thing, That produces your solidity; because then about that what you have been there is no further question and you can repeat it in telling about it, You can relate it to others, You can describe it; but it has no more value, then only bringing you to what you are at the present, and then using the experiences of the past for the formation of your solidity, You have a right then to talk about the present. Because you know then what it is to accept ~~your~~ one self as you have been, you will be able to accept yourself as you are now.

Then you go out into the world; then you need not have fear, Nothing of your mind can change the state of your being, Nothing of anyone else telling you this or that will influence you. It will be acdeptable, That is, you will listen to it, It will have perhaps a little reaction(~~s~~?), but the reaction need not be deep and for ordinary gentle converstation it 's quite all right to have a little reaction and talk about blue sky and a little bit of 'frou frou.' But within - that's where my life is, That is where my privacy belongs, That is where I meet all the different ambassadors from heaven, That is where I gradually hope to make something in which , like a room, I can receive the holiest of the holiest for me.

This kind of life, I say, you have to be reminded of it many times. It slips through your fingers, It is too slippery to hold on to, because it is not at home, because there are not enough ~~words~~ ways (~~wars~~?) to keep it, because you have not enough, let's call it, hooks which can hook into the eye. You cannot hold on to such things because you are not familiar with it, not enough as yet, and the unfamiliarity is that there is not enough porosity in you, leading to emptiness within. There is still too much of, sometimes, self-love and vanity, or hoping for the best, or not wishing to make an attempt, and then taking on an expression of a Work attempt as anathema, it is hypocrisy. The whole posture sometimes, the way the voice is, the way the words

are chosen, One must know immediately where that comes from and you must not allow it to exist, too long. You must say , I am sorry, we are talking about Gurdjieff, We are talking about possibility of an Objective Life, We are talking about an understanding of oneself as we are, We want to have an experience out of the knowledge we acquire, We want to find out what it can be if I say, I want solidity within myself to be able to meet the world, and not to have to fall into the trap of superficiality all the time. It is very good if you learn to be sincere about that.

You see, it is very difficult, even in ordinary life, when you have certain principles for your own wish, how to live. That in itself has nothing to do with a wish for objectivity but it has to do with a wish of having a character and principles; and in ordinary life to be able to stand up for them, and to tell people who perhaps you like but perhaps also are a little critical of you, or at an unfortunate moment(s2) may make a remark, or show on their face an expression of disdain about a person who seems to be a little bit too religious or a little bit too serious, or too much considering what he should or should not be instead of just letting it go and taking life as it is because today we live , tomorrow we die. All of that you see requires strength of character to be then in the presence of other unconscious beings, not necessarily outstanding but to be different, because you have an aim unconsciously expressed, for the development of yourself as a character and to become a man, gradually understanding what could be a man, and gradually introducing different attributes for becoming harmonious. But the same principle applies in an unconscious state, that you have to stand up for your conviction; your opinion at times must be heard. You cannot just remain quiet in the presence of all kind of nonsense, and I would say if you learn that, to be very simple.

If someone swears in your presence, and you don't want it, why don't you say it?

If someone turns on the faucet of gossip, why don't you turn it off? If you want friends, select friends with whom you can go to--to Rome, and not just to any old place where they wish to go. If you want to grow you have to indicate your desire to grow where and how, in what direction. You have to be clear about what you wish. And all of that I say belongs to unconscious states, your ordinary life. But you learn in ordinary life, you learn to make good to your promises when you keep them for the sake of yourself, not even necessarily for someone else. The promise you make to yourself has to be strict and you must see what there is as a difference between a promise and a vow.

When promises don't work, that is you break them, perhaps at certain times when you are really all by yourself, and you can consider yourself as if nothing, or something that ought to be, maybe you change your promise into a vow. A vow is extremely serious - it's a determination for your life, because if you don't keep the vow you should kill yourself. That's why I say it is not easy to make a vow. I can be, if you wish, if I say I vow that I will love God, that can be right because I would almost say, if I don't keep it He will kill me.

Seriousness, at some-- sometimes is very serious. When it comes to Work, it has to be indicated that there is that principle involved in a question and in an answer, that you stay within very small limits of simplicity in saying what you think and not having to repeat that, your word is (yeah?) yes (yea?) and when it is no, it is no. No further considerations. That is what I am, you don't even have to say - so help me God. But when you say - that is what I say, then you say - so help me God. The fact of what you are is not God's affair anymore, that is the totality of things existing, of which you become a part and take on the responsibility out of the hands of God. You become responsible for the existence of yourself. But when you speak you may not

know exactly what is right and you do that until you have grown up enough to know exactly what is honest, what is exact. Until that time you always must say subvocally, "So help me God that that what I said is correct." One evokes the help of 'I' when in trying to tell at times when needed, hoping that that 'I' will deign it important enough to speak to you. That that then when you wish to listen and in accordance with your particular perception, you translate it into any kind of activity, that you hope that you have understood what was meant and that you then act in accordance with the rules of the wisdom which at that time exists within yourself.

It is the reason why we want to talk every once in a while, simply not to forget, not to forget the importance of life, not to forget the need for becoming more and more firm within oneself and to be able then to rely on that what is and not that--on that what is ephemeral, what will disappear, what will evaporate. The roots of solidity are within Magnetic Center. Solidity itself is within one's essence. The flowers which can grow belong many times to the periphery. But that is exactly the same way as nature is. But the fruits of nature return to the Earth. The fruits of man, if correctly understood, grow up and leave this Earth to become seeds on the level of a Kesdjanian body.

I hope you can Work this week. I hope you will remember enough. I hope you will become simple and earnest about Work. And every once in a while try to remember why you happen to exist at the present time and in these conditions. If you keep on considering it ultimately you will find the solution and that solution will give you the clarity of your aim in your life.

So will we drink to Gurdjieff? I will play a little bit. Playing is a language. We say the tonality is like a voice; the choice of words are like a melody; that what is the touch is the depth of the content of what is in the voice itself; that what is the

rhythm of the words becomes the meoldy which one wishes to play, that is the tempo one must take in order to express that what can be expressed. And, when the notes are combined and form a chord, it is the conclusion one reaches at the end of a sentence of having said that what was necessary to illustrate a principle of an existence.

So I'll play a little bit.

SUNDAY LUNCH

Mr. NyLAND: I hate to disturb your talking; Maybe it's an indication that you still are eating. But I think we ought to fill up this cassette. It's only twelve minutes. So it won't take too much of your time.

Some of you may realize that two years ago these same people were sitting here next to me and Bob had a headache and I asked him if ~~this~~ it lasted for two years. But how many changes have taken place and if they now look back on the two years what can they say for themselves if they give an account to their own Conscience? How will their Conscience ask them what have ~~XXXXX~~ they been doing with their time and what will happen for the next year, because they must make plans. Each person when he has a birthday has to have a plan for the year as clearly defined as possible. There are many things of course you cannot decide on, because they are dependent on outside conditions and you don't know them. But that what is necessary is to establish within oneself a very definite direction ~~xx~~ as if it is like a weathervane, pointing towards an aim, and it can vary because of the wind. Of course, there are disturbances also in one's inner life. So it is not always so easy to keep that. But what is really the cause

of a weathervane - why does it point to the north or to the magnetic pole? It should point to one's Magnetic Center of course. And that has to be quite clear. What is there of a certain magnitude, ~~with~~ and a certain magnetism within oneself to which one is drawn and from which one operates? Maybe Magnetic Center is in a little shell. It is in an enclosure. It has a door so that you can enter and look; from the door on the outside are written a few lines. If I ask you to guess what is in my mind I don't think you will guess right. On the door on the outside is written the Five Rules of Objective Morality. That is the guide for one's life in an unconscious state. That is what you have to have in your mind, and in your heart, and to refresh your memory you should go through that little door entering the shell, you might say, be sheltered by that what is Magnetic Center, and remembering the first and the second and the third, and maybe later the fourth and the fifth rule. But something has to be quite definite for yourself in connection with an aim you have.

What will the coming year bring? What kind of plans are you making? What is it ~~re~~regarding the trip ? What will you be able to do when you have excitement and then - you have your feet on the ground again, because how to plan? (??) What to do? How to make ends meet? How to settle your responsibilities? Because that is Objective morality : to settle the responsibilities in one's unconscious life, not to be guided by one's feelings or impressions or even sayings of someone else. That is just ordinary unconscious law, that is made by people. Objective ~~conscious~~ conscience (?) requires an Objective Morality and that is not made by people; it is just paraphrased somehow or other fortunately in certain words which are quite understandable and remain quite simple and then when you have read them, you enter and you ask that Magnetic Center which is all yours, that you could sit at its feet and that you will pray to it, and that you will rememeber, and that you have read the necessity, that is the require-

ment for entering and then you come--become quite open. You are then, you might say, open to listen. You then are in the presence of what I called last night - the holiest of the holy. That is within yourself. You then bend down, you kneel, you pray. You become quite serious about your life; and about your future - maybe a year, maybe longer. But in any event when you leave, when you go out through the door, take a last look at the Five Rules of Objective Morality and you see maybe that that day you can attend to 1/10 of 1 per cent of one of them.

Try to arrange your life so that you have that kind of a guidance. Don't forget too much and too often and too soon. Just remember. That is meant by the saying - remember yourself. I add to that - everywhere and always . Because it's not always the knowledge of yourself that gives you the clarity of what you really should remember. You remember that what is uppermost or inmost or that what is most essential - quintessence of yourself; that what is shielded or what is in this little shell, contained and unspoiled. But you, when you enter, you must remember that you are in the presence of something that is sacred.

It may help if you think about it once in a while, this afternoon, tomorrow, this week. You go back again into the world, hold on to that what you have, don't let it go. But when you have to, let it go very lightly. You know what you must do, you have to love those rules of Objective Morality, you have to have an attitude that you want to make them really your own. You want them to have an effect on you. You must be open in your unconscious state, to try to recognize principles in an unconscious morality which belong to a higher level of being. It can be done if you really wish. It may take sacrifice. It may take a great deal of your energy. It may be expensive. But in the end it is worthwhile because you have followed your conscience and with your conscience you should not joke.

Have a good afternoon. Take the Five Rules of Objective Morality, copy them, on a little piece of paper, carry them with you, whenever you can and if you can, read them or just glance at them. Just be reminded. If you are honestly reminded God will do the rest, your 'I' will be the mediator, to remember Him, to tell Him, as it were, to remind Him that you exist, and that you are remembering yourself.

Drink To Gurdjieff.

END TAPE

Transcribed: Jacques Hemsi
ROUGH: Jessica